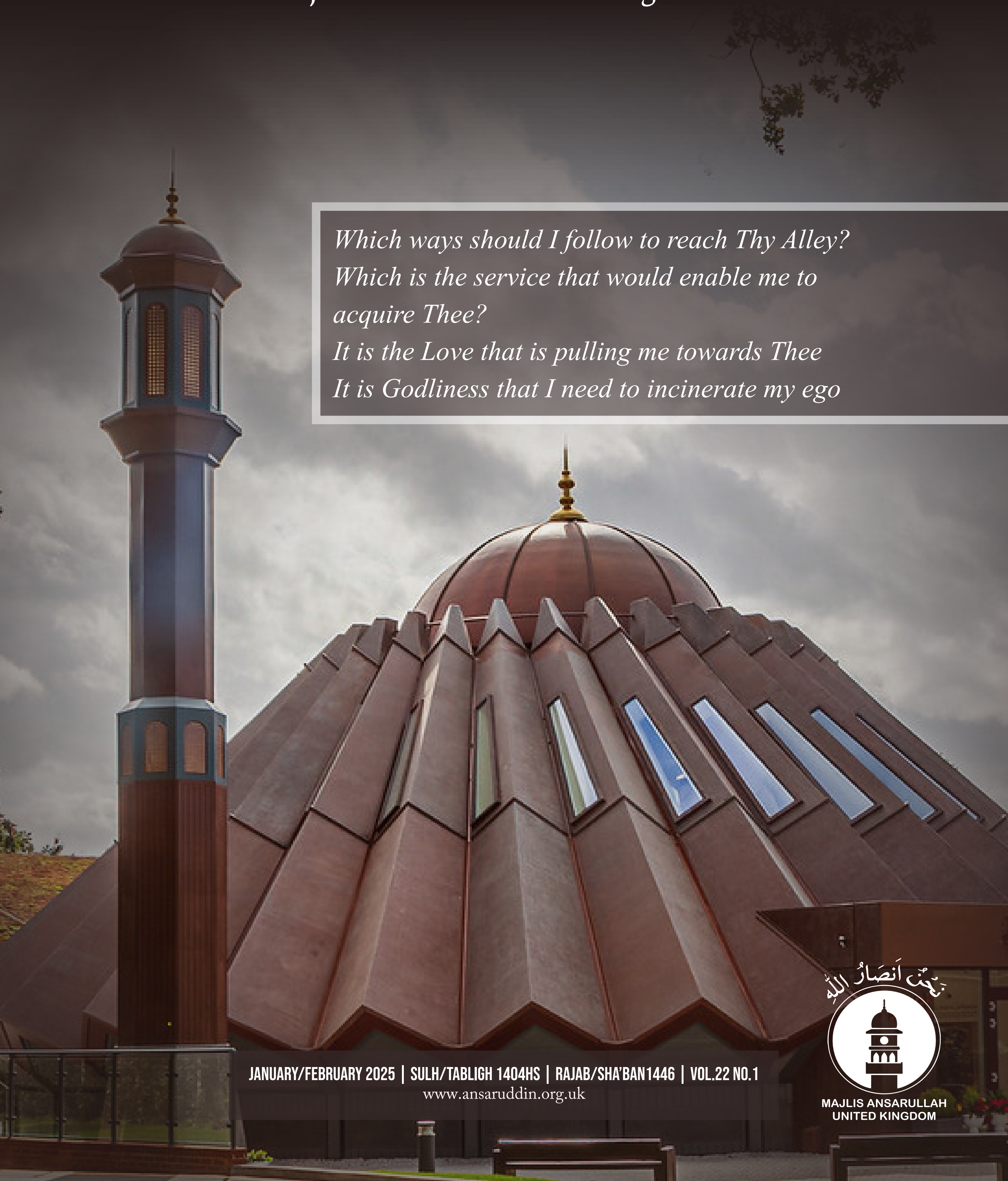
ANSARUDDIN

Majlis Ansarullah United Kingdom



Which ways should I follow to reach Thy Alley?
Which is the service that would enable me to acquire Thee?
It is the Love that is pulling me towards Thee
It is Godliness that I need to incinerate my ego

JANUARY/FEBRUARY 2025 | SULH/TABLIGH 1404HS | RAJAB/SHA'BAN1446 | VOL.22 NO.1
www.ansaruddin.org.uk

MAJLIS ANSARULLAH
UNITED KINGDOM

An Appeal of prayers from Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز

Pray fervently during these days. Forge a connection with God Almighty, focus your attention on the remembrance of God and cleanse your heart of the darkness that lays within it and remove all malice.

In this regard, I wish to draw your attention towards an important matter. Hazrat Khalifatul Masih III رحمہ اللہ saw a vision in which an elderly gentleman said to him, “If every member of this community recites the Durood 200 times:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

He then said those who are of a mature age, between the ages of 15-25, should recite it at least 100 times a day, children should recite it at least 33 times; and younger children should repeat after their parents three or four times.

Alongside this one should recite Istighfar 100 times.

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

Furthermore, I wish to add that one should recite:

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ

100 times. [Recite this], especially during these days and generally going forward. In this vision, Hazrat Khalifatul Masih III رحمہ اللہ was shown that if you do this, then you will enter a secure fort, in which Satan can never enter. The walls of the fort are made of iron, which reach the heavens. Thus, no crack will remain through which Satan can enter.

……Everyone—children, adults, women, and men—should pay attention to this. (Friday Sermon, August 23, 2024)

نَحْنُ اَنْصَارُ اللّٰهِ

MAJLIS ANSARULLAH
UNITED KINGDOM

ANSARUDDIN

JANUARY/FEBRUARY 2025 | SULH/TABLIGH 1404HS
RAJAB/SHA'BAN1446 | VOL.22 NO.1

Published by:
Qiadat Isha'at Majlis Ansarullah UK
Sara e Nasir, 29 Alma Lane
Farnham, Surrey
GU9 0LJ
United Kingdom

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Contents

Editorial

Love for Allah

Communion with Allah and love for Allah is the main purpose of life. Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز in his message at the inception of Ansaruddin Magazine, highlighted this purpose with reference to the life of the Promised Messiah عَلَیہِ السَّلام.

He wrote in his message:

"The Most outstanding and significant attribute of the disposition of the Promised Messiah عَلَیہِ السَّلام, which overrides all other aspects of his character, is his love for Allah. His heart was inebriated with the love of the Almighty from childhood and he never had any concern with the affairs of this world. He always gave the highest preference to Allah the Exalted over everything else and he trusted Him alone. He was totally consumed by Allah. He says in an Urdu poem:

ترے کُوچے میں کن راہوں سے آؤں
وہ خدمت کیا ہے جس سے تجھ کو پاؤں

Which ways should I follow to reach Thy alley?
Which is the service that would enable me to acquire Thee?

محبت ہے کہ جس سے کھینچا جاؤں
خدائی ہے خُودی جس سے جلاؤں

It is the love that is pulling me towards Thee
It is Godliness that I need to incinerate my ego

In short, his living and his dying was all for the worship of Allah and the love of Allah. … Accordingly, my message to all Ansar is that you become the sustainer of this aspect of your Leader's your Master's, character in your lives. Create an intimate personal love relationship with Allah. Your every act, your moving and unmoving should always be submissive to the pleasure and love of Allah. May Allah enable you to do so."

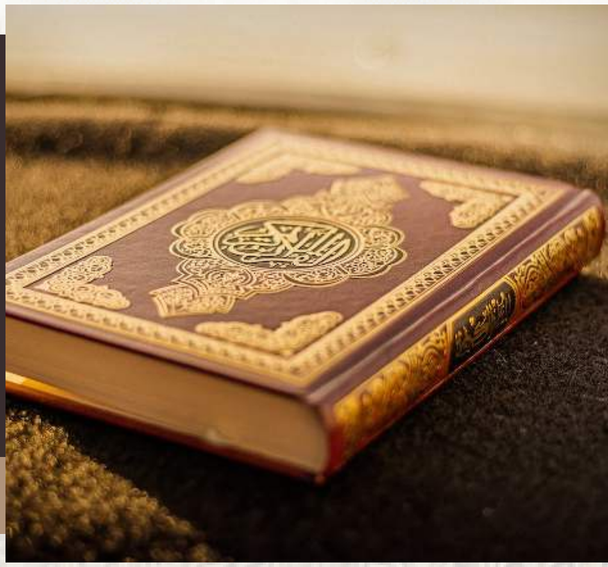
(Message from Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز

(Ansaruddin [English] Mar-Apr 2004, page 3)

May Allah enable us to do so. Amin.



Selected Verses from THE HOLY QURAN



بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَللّٰهُ نُوۡرُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ مَثَلُ نُوۡرِهٖ كَمِشۡكٰوةٍ فِيۡهَا مِصۡبَاحٌ ؕ
اَلۡمِصۡبَاحُ فِيۡ زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوۡكَبٌ دُرِّيٌّ يُّوۡقَدُ مِنۡ شَجَرَةٍ
مُّبٰرَكَةٍ زَيۡتُوۡنَةٍ لَّا شَرۡقِيَّةٍ وَّ لَا غَرۡبِيَّةٍ ۙ يَّكَادُ زَيۡتُهَا يُضِيۡٓءُ وَ لَوۡ لَمۡ
تَمۡسَسۡهُ نَارٌ ؕ نُوۡرٌ عَلٰى نُوۡرٍ ؕ يَهۡدِى اللّٰهُ لِنُوۡرِهٖ مَنۡ يَّشَآءُ ؕ وَ يَضۡرِبُ
اللّٰهُ الۡاَمۡثَالَ لِلنَّاسِ ؕ وَ اللّٰهُ بِكُلِّ شَيۡءٍ عَلِيۡمٌ ﴿۳۶﴾

Translation:

Allah is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree — an olive — neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well.

(Surah An-Nur : 36)

Selected Saying of the Holy Prophet ﷺ

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ «اِنَّ اللّٰهَ قَالَ مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ اِلَيَّ عَبْدِيْ بِشَيْءٍ اَحَبَّ اِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِيْ يَتَقَرَّبُ اِلَيَّ بِالنَّوَافِلِ حَتّٰى اُحِبَّهُ، فَاِذَا اَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِيْ يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِيْ يُبْصِرُ بِهِ، وَيَدَهُ الَّتِيْ يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِيْ يَمْشِيْ بِهَا، وَاِنْ سَاَلَنِيْ لَاُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِيْ لَاُعِيْذَنَّهُ۔

Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ said: Allah says: Whoever is at enmity with one whom I befriend should beware of having to do battle with Me. When a servant of Mine seeks to approach Me through that which I like best out of what I have made obligatory upon him, and continues to advance towards Me by dint of voluntary effort beyond that prescribed then I begin to love him. When I love him I become his ears by which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks. When he asks Me I bestow upon him and when he seeks My protection I protect him.

[Sahih al-Bukhari 6502, Book: To make the Heart Tender (Ar-Riqaq), Chapter: The humility or modesty or lowliness]

Selected Writings of

the Promised Messiah & Mahdi

Hazrat Mirza Ghulam Ahmad عليه السلام



ALLAH IS THE LIGHT

The Promised Messiah عليه السلام wrote:

''Allah is the Light of the heavens and the earth. That is to say, every light that is visible in the heights or in the depths, whether in souls or bodies, whether innate or acquired, whether overt or covert, whether internal or external, is a bounty of His grace. This is an indication that the general grace of Hadrat Rabbul- 'Alamin [Lord of all the worlds] encompasses everything and that nothing is deprived of His grace. He is the Source of all grace and the ultimate Cause of all light and the Fountainhead of all mercies. His True Being is the support of the whole universe and the refuge of all high and low. It is He who brought everything out of the darkness of nothingness and bestowed upon it the robe of existence. There is no other being that exists in its own right, or is eternal, or is not the recipient of His grace. The earth and the heavens, mankind and animals, stones and trees, and souls and bodies—all owe their existence to His grace. This is the general grace mentioned in the verse:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ

This is the grace that encompasses everything like a circle. There is no pre-condition for being the beneficiary of this grace.''

(Barahin-e-Ahmadiyya – Part III, Page: 92)

Sayings of His Holiness,

Hazrat Mirza Masroor Ahmad,

Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز



La Ilaha Illallah : There is no god but Allah

Hazrat Khalifatul Masih V(ایدہ اللّٰہ تعالیٰ بنصرہ العزیز) said:

“ لَآ اِلٰہَ اِلَّا اللّٰہُ [there is no god but Allah] is the creed that forms the foundation of the Oneness of God [Tauhid]. The Holy Prophet ﷺ stated, “Allah the Almighty has forbidden the fire for the one who proclaims لَآ اِلٰہَ اِلَّا اللّٰہُ [there is no god but Allah] in order to attain His pleasure.” (Sahih al-Bukhari, Kitab-ul-Salat, Hadith 425)

Hence, when one proclaims لَآ اِلٰہَ اِلَّا اللّٰہُ [there is no god but Allah], in order to attain Allah the Almighty’s pleasure and with the desire to gain His attention, submitting to Him, and focussing all of their attention on Him, then they become the recipients of Allah the Almighty’s blessings. And as the Holy Prophet ﷺ stated, Allah will forbid the Fire for them. (Sahih al-Bukhari, Kitab Al-Riqaq, Hadith 6423)

In another instance, the Holy Prophet ﷺ has again mentioned that Allah the Almighty will forbid hellfire for them. This is the very teaching that was taught and upheld by every single prophet.

On one occasion the Holy Prophet ﷺ stated, “The most noble word which I and the prophets before me have spoken is, لَآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ [there is no god but Allah, He is Alone and has no partner].” (Mauta Imam Malik, Kitab-us-Salat, Hadith no. 501, Maktabatul Bushra, Karachi)

Thus, this was the teaching of all the prophets. However, it is unfortunate that the very people to whom the prophets brought these teachings are the ones who, having forgotten it, whether intentionally or otherwise, have made it a means of associating partners with God. They have forgotten the true essence of their teachings. We are fortunate that Allah the Almighty has made us a part of the Ummah of the Holy Prophet ﷺ and granted us the perfect teaching that completely eradicated shirk [associating partners with God], and by teaching the true lesson of the unity of God, the Holy Prophet ﷺ has provided us with the means to adorn our lives in this world and in the Hereafter.”

(Khutba Jumma 14 April 2023)

No one can ascertain the limits of Thy might

Translation of some Urdu couplets by the Promised Messiah and Mahdi عليه السلام

How manifest is the light of the Source of all lights, Turning the Universe into a mirror For eyes to see His reflection.

کس قدر ظاہر ہے نور اُس مبدء الانوار کا
بن رہا ہے سارا عالَم آئینہ اَبصار کا

When I saw the moon yester-night I was overwhelmed with longing, For it reminded me a little of the beauty of my Beloved Lord.

چاند کو کل دیکھ کر میں سخت بے کل ہو گیا
کیونکہ کچھ کچھ تھا نشاں اُس میں جمالِ یار کا

His eternal beauty has set our hearts afire; Mention not to us the beauty of the Turk or Tartar.

اُس بہارِ حُسن کا دل میں ہمارے جوش ہے
مت کرو کچھ ذکر ہم سے تُرک یا تاتار کا

O Beloved! Passing strange and wonderful is the spectacle of Your glory all around; Whichever way we turn, Is the path that leads to You.

ہے عجب جلوہ تری قدرت کا پیارے ہر طرف
جس طرف دیکھیں وہی رہ ہے ترے دیدار کا

Your own light burns bright In the resplendent fountain of the sun; In every star can be seen the spectacle of Your glowing beauty.

چشمۂ خورشید میں موجیں تری مشہود ہیں
ہر ستارے میں تماشہ ہے تری چمکار کا

With Your own hands have You sprinkled salt upon the souls, causing great commotion of love among Your anguished lovers.

کیا عجب تو نے ہر اک ذرّہ میں رکھے ہیں خواص
کون پڑھ سکتا ہے سارا دفتر ان اسرار کا

You have invested each particle with amazing qualities; who can ever decipher Your boundless mysteries?

تیری قدرت کا کوئی بھی انتہا پاتا نہیں
کس سے کھل سکتا ہے پیچ اِس عُقدۂ دشوار کا

Except when I am with You I am ever restless; Like the sinking heart of a patient, Life seems to be ebbing away.

ایک دم بھی کل نہیں پڑتی مجھے تیرے سوا
جاں گھٹی جاتی ہے جیسے دل گھٹے بیمار کا

Wherefore this noise in Your neighbourhood? Pray, tarry not! Lest some love-lorn lover Should perish unknown.

شور کیسا ہے ترے کوچہ میں لے جلدی خبر
خوں نہ ہو جائے کسی دیوانہ مجنوں وار کا

[Surma Chashm Arya, Ruhani Khaza'in, Vol. 2, p. 52، Translation from 'Essence of Islam' Vol.1 P. 181-182

RIGHTEOUS SERVANT

(This Essay achieved second position in the Annual Essay Writing Competition 2024, conducted by Qiadat Taleem, Majlis Ansarullah UK. Some parts of the Essay are published with necessary editing.)



Syed Tariq Waquar
Majlis: Wallington, Region: Baitul

INTRODUCTION

The notion of "righteous servant" has been a central theme in human civilization, shaping moral codes, social structures, and individual behaviours. This concept encapsulates the ideal of selfless service, guided by a commitment to justice, compassion, and integrity. Righteous servants are often depicted as individuals who prioritize the welfare of others over personal gain, acting in accordance with ethical principles and moral duties.

The study of righteous servitude is not confined to a single discipline but spans across theology, philosophy, history, and sociology. This interdisciplinary approach provides a richer and more nuanced understanding of the term. By examining righteous servitude in various religious traditions, philosophical discourses, and historical contexts, we can appreciate its universal relevance and diverse interpretations.

1. THE CONCEPT OF RIGHTEOUSNESS IN RELIGIOUS CONTEXTS

Islam

In Islam, righteousness is closely associated with piety, justice, and adherence to God's commandments. The Holy Qur'an frequently calls upon believers to act justly, support the needy, and fulfil their duties with sincerity. The concept of worship encompasses all acts of righteousness performed in obedience to Allah.

Prophets, particularly Hazrat Muhammad (peace and blessings of Allah be upon him), are considered exemplary righteous servant who dedicated their lives to guiding humanity towards moral and spiritual well-being.

Christianity

In Christianity, righteousness is fundamentally connected to the teachings of Jesus Christ. The Bible, particularly the New Testament, emphasizes the importance of living a life of service, humility, and moral integrity. Key passages, such as the Sermon on the Mount (Matthew 5-7), highlight the virtues of mercy, peace-making, and purity of heart. The parable of the Good Samaritan (Luke 10:25-37) exemplifies the ideal of selfless service to others, regardless of social or ethnic differences.

Judaism

Judaism places a strong emphasis on tzedek (which is the Hebrew word for justice) and chesed (also a Hebrew word for loving-kindness or love between people). The Torah and the Talmud provide extensive guidance on ethical behaviour, social justice, and community responsibility. The prophetic tradition in Judaism highlights the role of righteous individuals who challenge injustice and advocate for the oppressed. Figures such as Moses (peace be upon him) and Isaiah (peace be upon him) are revered for their unwavering commitment to God's will and the welfare of the people.

Hinduism

In Hinduism, righteousness (dharma) is a central concept that encompasses duty, morality, and cosmic order. The Bhagavad Gita, a key Hindu scripture, discusses the importance of performing one's duty selflessly and with devotion. The idea of karma reinforces the belief that righteous actions lead to positive outcomes, both in this life and future incarnations. Exemplary figures like Rama and Krishna are celebrated for their adherence to dharma and their roles as righteous leaders.

Buddhism

Buddhism emphasizes the cultivation of ethical conduct, wisdom, and compassion as the path to enlightenment. The Eightfold Path, outlined by the Buddha, includes right action, right speech, and right livelihood as essential components of a righteous life. Bodhisattvas, beings who forgo nirvana to help others achieve enlightenment, are considered paragons of righteous servitude in Mahayana Buddhism.

2. PHILOSOPHICAL PERSPECTIVES ON RIGHTEOUSNESS

Ancient Philosophies

Ancient Greek and Roman philosophies offer valuable insights into the concept of righteousness. In Plato's dialogues, Socrates discusses justice and the ideal of the philosopher-king who governs with wisdom and virtue. Aristotle's Nicomachean Ethics introduces the concept of moral virtue as a mean between extremes, emphasizing the importance of practical wisdom (phronesis) in ethical decision-making.

Enlightenment Thinkers

During the Enlightenment, philosophers such as Immanuel Kant and John Locke explored the nature of moral duty and individual rights. Kant's deontological ethics suggests that actions are morally right if they are performed out of duty and adhere to universal moral laws. Locke's social contract theory highlights the role of government in protecting the natural rights of individuals, emphasizing justice and equality.

Modern Ethical Theories

Contemporary ethical theories continue to explore the nature of righteousness and moral behaviour. Utilitarianism, as articulated by Jeremy Bentham and John Stuart Mill, advocates for actions that maximize overall happiness and well-being. Virtue ethics, revived by modern philosophers like Alasdair MacIntyre, focuses on the development of moral character and the cultivation of virtues.

3. HISTORICAL EXAMPLES OF RIGHTEOUS SERVANTS

Religious Leaders

Throughout history, religious leaders have often been seen as paragons of righteous servitude. Figures such as Jesus Christ عليه السلام, the Prophet Muhammad ﷺ, and the Buddha عليه السلام have inspired millions with their teachings and examples of selfless service.

Social Reformers

Social reformers like Martin Luther King Jr., John Calvin, and Mother Teresa exemplify righteous servitude through their dedication to social justice, nonviolence, and humanitarian work. Their legacies continue to inspire contemporary movements for equality and human rights.

Political Figures

Political leaders who have demonstrated a commitment to justice and ethical governance are also celebrated as righteous servants. Abraham Lincoln's efforts to abolish slavery and Nelson Mandela's struggle against apartheid are notable examples of righteous leadership.

4.RIGHTEOUSNESS IN CONTEMPORARY SOCIETY

Governance and Public Service

In modern governance, the concept of righteous servitude is reflected in the principles of transparency, accountability, and public welfare. Ethical public servants are expected to prioritize the common good and uphold the rule of law.

Social Justice and Activism

Activists and social justice advocates continue to embody the spirit of righteous servitude by challenging systemic injustices and working towards a more equitable society. The global movements for civil rights, gender equality, and environmental sustainability are testaments to the enduring relevance of righteous activism.

Corporate Leadership and Ethics

In the corporate world, ethical leadership is increasingly recognized as a cornerstone of sustainable and responsible business practices. Leaders who demonstrate integrity, social responsibility, and a commitment to ethical conduct are viewed as righteous servants within their organizations.

5. CASE STUDIES

Nelson Mandela

Nelson Mandela's fight against apartheid and his efforts to promote reconciliation and justice in South Africa exemplify righteous servitude. Mandela's moral courage, resilience, and dedication to human rights have left an indelible mark on global history.

Mother Teresa

Mother Teresa's humanitarian work among the poorest of the poor in Calcutta demonstrates her deep commitment to selfless service and compassion. Her legacy continues to inspire charitable organizations and individuals worldwide.

Abdul Sattar Edhi

Abdul Sattar Edhi was the personification of what is best in humankind. He was a Pakistani humanitarian, philanthropist and ascetic who founded the Edhi Foundation, which runs the world's largest ambulance network, along with homeless shelters, animal shelters, rehabilitation centres, and orphanages across Pakistan. He lived a simple, austere life, avoiding the pitfalls of sycophancy, refusing the shallow notoriety that comes with fame. Abdul Sattar Edhi was a servant of God par excellence, worthy of emulation by people of all times.

6. THEORETICAL FRAMEWORKS FOR UNDERSTANDING RIGHTEOUS SERVITUDE

Virtue Ethics

Virtue ethics, rooted in the works of Aristotle, emphasizes the development of moral character and the cultivation of virtues such as courage, compassion, and wisdom. This framework provides a robust foundation for understanding righteous servitude as a way of life guided by moral excellence.

Deontological Ethics

Deontological ethics, as proposed by Immanuel Kant, focuses on the adherence to moral duties and principles. Righteous servitude, from this perspective, involves acting in accordance with ethical rules and fulfilling one's obligations to others.

Utilitarian Ethics

Utilitarian ethics, championed by philosophers like Bentham and Mill, advocates for actions that promote the greatest happiness for the greatest number. Righteous servitude, in this context, is defined by the pursuit of outcomes that enhance overall well-being and reduce suffering.

7. CHALLENGES AND CRITICISMS

Hypocrisy and False Righteousness

One of the primary criticisms of the concept of righteous ser-

vitude is the potential for hypocrisy and false righteousness. Individuals or institutions may outwardly display acts of service while harbouring ulterior motives or failing to practice genuine compassion and justice.

Cultural Relativism

The interpretation of righteousness can vary significantly across cultures, leading to debates about universal moral standards versus cultural relativism. What is considered righteous in one cultural context may not align with the ethical norms of another.

Practical Limitations

The ideal of righteous servitude often faces practical limitations, including social, economic, and political barriers. The complexity of real-world situations can make it challenging to consistently apply principles of righteousness and justice.

8. CONCLUSION

The concept of "righteous servant" is a profound and multifaceted ideal that resonates across religious, philosophical, and sociopolitical domains. By examining the diverse interpretations and applications of righteous servitude, we gain a deeper appreciation for its enduring significance and transformative potential. Whether in the context of religious teachings, ethical philosophies, or contemporary social movements, the pursuit of righteousness remains a vital aspiration for individuals and societies striving for justice, compassion, and moral integrity.

"Righteous Servant" in Islam

The concept of the "Righteous Servant" in Islam is foundational to its spiritual and ethical teachings. This idea is explored through various lenses, highlighting its attributes, roles, and societal impacts across different contexts:

Quranic Perspective: The "Righteous Servant" in the Holy Quran is deeply embedded in spiritual and ethical teachings. By analysing Quranic verses and examples from history and contemporary life, the essay emphasizes the enduring relevance of righteousness in promoting justice, compassion, and moral integrity.

Ahadith and Sunnah: The teachings from Ahadith and the Sunnah of Prophet Muhammad (peace and blessings of Allah be upon him) provide a comprehensive guide to the qualities and duties of a righteous servant. Through key sayings and practices of the Prophet, these teachings underline the timeless nature of promoting justice, compassion, and moral integrity.

Ahmadiyya Islam: The concept is further detailed in Ahmadiyya teachings, where a righteous servant integrates sincere devotion, ethical conduct, and active service to humanity. The writings of the Promised Messiah عليه السلام and the Khulafae Ahmadiyyat offer a holistic framework for leading a life of righteousness, emphasizing personal development, community engagement, and global peace.

Overall, the concept of the "Righteous Servant" as articulated in various Islamic traditions offers a comprehensive and timeless framework for righteous living, emphasizing the importance of justice, compassion, and moral integrity in today's world.

True New Year Greetings

"May God Almighty grant us the ability to do more justice to believing in the Imam of the Age and may we thereby wave the flag of the Unity of God in the world. May we bring others under the flag of the Holy Prophet(sa) and may we exhaust all our efforts and faculties in achieving this. If we fail to adopt this approach and mentality and to pray in this manner when entering the New Year, then congratulating one another on the New Year would be superficial and serve no purpose.
Thus, true New Year greetings place a great responsibility upon every Ahmadi, be they men, women or children, and they ought to be mindful of this. We must utilise all of our strengths, faculties and capabilities and strive to our utmost to achieve this. Through our prayers, we must form a special relationship with God Almighty and only then can we receive the blessings of this year. May God Almighty enable us to do so."

(Friday Sermon 3 January 2020)

History of Majlis Ansarullah United Kingdom



Shakil Ahmad Butt
History Project Lead - Naib Sadr Ansarullah UK

This issue contains information about the pledge of Majlis Ansarullah both in early era and in the modern era.

Ansarullah's Pledge

Initial Pledge: Until November 1944, no pledge was repeated in the meeting of Ansarullah. In the monthly meeting of November 1944, the Qaid Amoomi Maulawi Abdur Rahim Sahib Dard proposed that the method of repeating the pledge should be adopted in the meetings of Ansarullah. For this purpose, the words that Hazrat Ameerul Momineen Khalifatul Masih II ؓ used on the occasion of the Jubilee (1939), while raising Flag of Ahmadiyyat were chosen. This proposal was approved, and this pledge was repeated for the first time in the same meeting. The words of the pledge were:

"I confess that as far as my strength and understanding are concerned, I will continue to strive till the end for the establishment, strengthening and propagation of Islam and Ahmadiyyat, and with the help of Allah, I will offer all possible sacrifices for this cause. That Ahmadiyyat, the true Islam, prevails over all other religions and sects, and that its flag should never be in the tunnels, but should fly higher than all other flags." (Tareekh Ansarullah Pakistan Vol. 1 Page 61)

This instruction was issued by Hazrat Maulvi Sher Ali Sahib, President of the Majlis. It was instructed that all Ansarullah Majalis should stand and repeat this pledge in their meetings and gatherings. In addition, at the beginning of the pledge the following should also be recited:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad ﷺ is His servant and messenger.

This should be said once and then the words of the pledge should be repeated three times. The words of pledge will be pronounced by the official of the Majlis who had called the meeting of *Ansarullah*, for example, the *Zaeem*, *Naib Zaeem*, *Mohtamim,* one of the *Qaid* in the center or the President of the *Majlis*. (Tareekh Ansarullah Pakistan Vol. 1 P. 143)

Modern Pledge: In the early period, the above instruction of the President of the Majlis was followed, but on the occasion of the annual gathering of the Ansarullah Majlis, held on October 27, 1956, Hazrat Khalifat-ul-Masih II Al-Musleh Al-Maud ؓ proposed another Pledge and asked members to repeat after him before his speech, and it was:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is one (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of *Khilafat*. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to *Khilafat Ahmadiyya. Insha'Allah*

Nowadays this is the pledge that is repeated in *Ansarullah* meetings and *Ijtemas*. (Tareekh Ansarullah Pakistan Vol. 1 Page 144)

The current common practice is that at the beginning

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

It is repeated three times and then the words of the covenant are repeated once.

My First visit to Ka'aba



Dr Tariq Anwar Bajwa

It was in February 2002, that I was offered a regular job in General Practice. This was the time when I felt a strong desire, that before I get busy again into my regular job commitments, I should perform Hajj. I was young and healthy, I could afford it and apparently, the way had been made clear for me by my Allah, so I wanted to start my job in this way with offering thanks to Allah, the Almighty.

However, I did not know what to do, where to find guidance regarding pilgrimage to Makkah, but I had mentioned my desire to a friend, Mr. Ashfaq. One day, he called me to join him on his way to East London to a travel agent, to buy tickets to go for Hajj. We both went to East London. On our way there, he told me that his brother-in-law, Mr. Abdul Sami Khalid, was also keen to join us. So, from two we became a group of three. While we were with this travel agent, Sardar Rafiq Ahmed Sahib also came there to get some information, but when we told him, we were buying tickets to go for Hajj, he asked us if we could buy one for him as well. This is how we purchased tickets for Hajj.

As we were travelling with a plan to go to Madinah first and then come back to Makkah for Hajj, we were not wearing Ihram. But when we reached Jeddah, we were told there was no transport supposed to be going to Madinah, as due to Hajj all transport was directed to come towards Makkah and not the other way round. We were in trouble, but then someone informed us there was one flight going to Madinah, and we could get that.

I have skipped lots of details of how difficult and long was the process of entering the airport, we had been allocated a local Mu'allim, a contractor, and a Maktabah or Office, which will deal with keeping our passports while we were there. Our passports were to remain with the driver. That was a scary thought but later we got comfortable and confident of it, as we could see our passports.

Through an acquaintance, we were given an accommodation in a hotel, which was clean, with multiple occupation and a walking distance from the Holy Prophet's ﷺ Mosque.



Our visit to the grave of the Holy Prophet ﷺ. This was as emotional as it could be. The cameras were forbidden at that time as the mobile phones were not common. We stood opposite to the grave and quietly prayed, whenever we got a chance, conveyed Salam from all those who had intense desire to visit, but were not able to do so.

We spent a few days in Madinah and then we started our journey in coach to Makkah. We stopped a short distance outside Madinah and prepared to get into the state of Ihram, offered two Nawafils and did Niyyah for Hajj and Umrah at Zul Hulaifah, which is the Meeqat for those coming from Madinah for Hajj or Umrah. We travelled almost 12 hours before we saw the minaret close to Ka'aba. The feeling of entering Makkah could not be described. Everyone was overwhelmed with emotions.

In Makkah, again, through the same relative of a friend in London, we were offered to stay in the sitting room of a house which was located on top of Jabal e Umar, where now we find skyscraper, 5 start hotels. This house was at the top of the hill, and it was a tough journey to Ka'aba, but our host worked within Haram and brought us piece of Ka'aba cloth once it was changed on Hajj Day. Once we left our luggage at this accommodation, we hastened to visit the Masjid-e-Haram, Again the overwhelming emotions were indescribable.

I had read that Hazrat Khalifa-tul-Masih I, (May Allah be pleased with him), had written, that when he saw Ka'aba first time, he prayed., " O Allah , I am always in need. Please accept my prayer whenever I pray to you at the time of need." I supplicated in the same words. When I had my first sight of Ka'aba, it was so magnificent, and it attracts one's heart, this is the place in the direction of which, I have been praying all my life. With the tears in my eyes, after praying for a long time, we felt that we had to move ahead and reach the line of Hajr-e-Aswad to complete our Tawaaf. I started my Tawa'af and having seven circuits completed, we went to drink Zam Zam water. Following the sunnah of the Holy Prophet ﷺ we stood facing Ka'aba , drank in three sips while praying. Then we offered two Raka'at Nawafil on the side of Maqaam-e-Ibrahim.

After this we went to Safa, where we started our Sa'ee, and completed seven rounds. Again, all the thoughts of Hazrat Hajirah and Hazrat Ismael, were passing through my mind while reading Darood shareef, walking on this path, thinking that it was a tough job, while being airconditioned and covered with marble, what an experience it would be with bare sharp dry rocks of Saffa and Marwah. We ended our Sa'ee with prayer at Marwah. We did trim our hair, but did not take off our Ihraam. As our Hajj was Hajj-e-Qiraan, when you perform Umrah and Hajj in the same Ihraam.

Hajj is a great physical as well as spiritual experience. May be next time I will share into some of Hajj memories as well.



VITAMIN D
AND ASSOCIATED DISORDERS



Dr. Ijaz Ahmad, MRCP (U.K), FRCPCH, DCH (London), Consultant Paediatrician,
Zaeem Majlis Ansarullah Manchester West, U.K

- It is estimated that 10 million people in England may suffer from vitamin D deficiency (National Institute for Health and Care Excellence).
- It's important for all British residents especially those who are high risk including dark skinned ethnic population to take vitamin D supplement during the months from October to April.
- Observational studies revealed a higher vitamin D level have been consistently associated with reduced risks of colorectal cancer and, to a lesser extent, bladder cancer. However, studies have consistently shown no association between vitamin D levels and risk of breast, lung, and several other, less common cancers.
- There is an evidence showing an association between vitamin D deficiency and mental health issues such as depression and anxiety.
- There is reported evidence of diminished levels of vitamin D in people with Alzheimer's disease as well as in healthy adults with cognitive impairment, suggesting a relationship between vitamin D and cognitive function.
- Prolonged exclusive breastfeeding without vitamin D supplementation can cause rickets in infants, and rickets is most common among breastfed Asian and Black infants and children.

1.What is Vitamin D?

It is an essential vitamin that helps in making our bone strong by allowing calcium deposition within our bones. This is done by way of allowing calcium absorption from our intestine.

There is emerging evidence indicating that vitamin D does have a significant role in maintaining health of body other than bones thus preventing us from having diseases related with heart and blood vessels, type 2 diabetes mellitus, several cancers, and autoimmune disorders such as multiple sclerosis (in which chemicals are produced from within our body abnormally that then start attacking our own cells).

There are 2 types of vitamin D: Ergocalciferol (vitamin D2, from plant origin) and Colecalciferoal (vitamin D3, from animal origin).

Various levels of vitamin D within our blood determine various names attached with vitamin D disorders. These are called Vitamin D Insufficiency (mild-if its level is only slightly low) and 'Vitamin D Deficiency' (severe-if level is very low).

Table 1 | Vitamin D level, health, and disease

Vitamin D level	Vitamin D status	Manifestation	Management
<25 nmol/l *	Deficient	Rickets Osteomalacia	Treat with high-dose vitamin D
25-50 nmol/l	Insufficiency	Associated with disease risk	Vitamin D Supplementation
50-75 nmol/l	Adequate	Healthy	Lifestyle advice
>75 nmol/l	Optimal	Healthy	None

*To convert to μg/l divide by 2.5.

2. How common is Vitamin D related disorders?

Vitamin D insufficiency is common in the UK population. A recent nationwide survey in the United Kingdom showed that more than 50% of the adult population have vitamin D insufficiency while 16% have severe deficiency during winter and spring (from October till April).

3. What are sources of Vitamin D?

1. **From skin:**

More than 90% of our body's vitamin D is produced by our skin after having been exposed to sun (special ultraviolet rays called ultraviolet B).

In a fair skinned person, 20 minutes to 30 minutes of sunlight exposure on the face and forearms at mid day is estimated to generate the equivalent of around 2000 IU of vitamin D. Two or three such sunlight exposures a week are sufficient to achieve healthy vitamin D levels in summer in the UK.

For individuals with pigmented skin and, to a lesser extent, the elderly, exposure time or frequency need to be increased twofold to 10-fold to get the same level of vitamin D synthesis as compared to fair skinned young individuals.

Unfortunately, for six months of the year (October to April), 90% of the UK population do not get exposure to the required sun light rays necessary for vitamin D synthesis, thus millions of people are required to take vitamin D from other sources including special foods and vitamin D supplement.

It is reminded that skin cream (Skin protector SP) used to prevent skin burn and skin cancer block UV (ultraviolet) rays which are essential in synthesising vitamin D from skin.

4. How much Vitamin D our body needs it?

In July 2016, Public Health England announced a radical change in vitamin D requirements and now recommends that everyone takes a daily vitamin D supplement during the winter months to protect bone and muscle health.

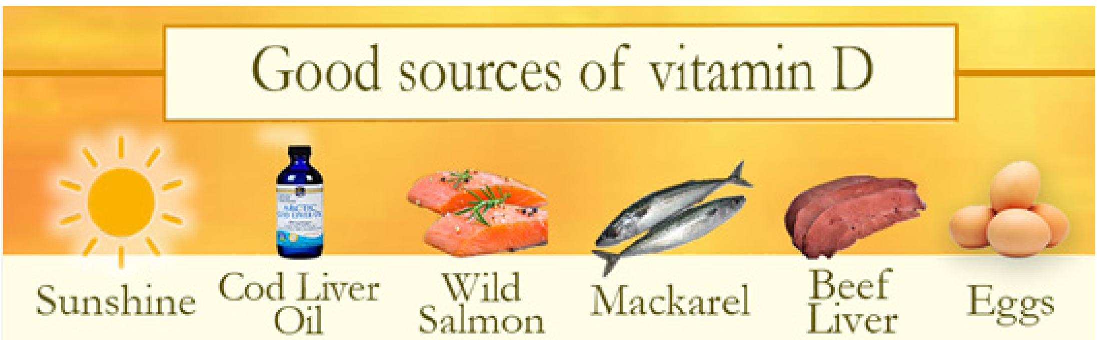
The Department of Health recommends daily supplementary vitamin drops containing 400 IU of vitamin D for all **infants and preschool children**. This supplementation is particularly important for infants living in the north of the UK, those with darker skin pigmentation, and fussy eaters. **Normal adults** need 400 IU of vitamin D per day while **high risk** such those with underlying illnesses such as diabetes mellitus will require 800 IU per day.

Other sources of Vitamin D

Vitamin D is also found in a small number of foods.

- Oily or fatty fish – such as salmon, sardines, herring, mackerel, trout, salmon, mackerel, herring, anchovies, pilchards, and fresh tuna
- Red meat
- Liver (beef)
- Egg yolks (0.5 µg (20 IU) per yolk)
- Cod liver oil and other fish oils
- Fortified foods with vitamin D – such as cheese, most fat spreads such as margarine, butter and some breakfast cereals, tofu, infant formula milk
- Mushrooms containing plant vitamin D2

NB: In the UK, doorstep cows' milk is generally not a good source of vitamin D because it isn't fortified, as it is in some other countries.



Breast feeding mothers will require 600-800 IU.

However, these recommendations only provide sufficient vitamin D to prevent vitamin D deficiency related disorders such as osteomalacia and rickets, and such an intake alone, in the absence of skin synthesis, will not provide optimal status. Accordingly, several learned bodies have recently increased their recommendations for vitamin D intake.

Weaning foods frequently contain low quantities of calcium, and nutritional rickets (as a consequence of calcium and not vitamin D deficiency) has been reported in children with adequate levels of 25-OHD.

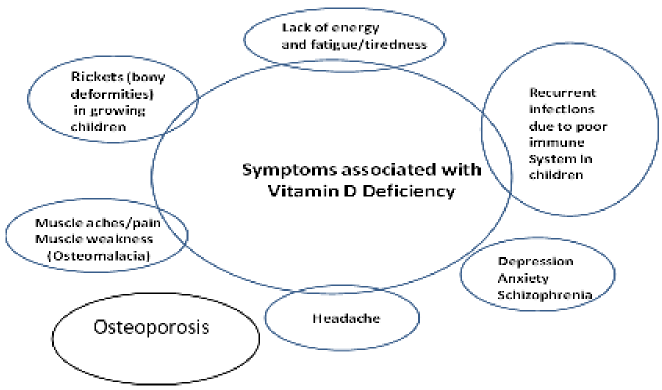
Such findings reinforce the importance of focusing on the calcium content of a child's diet in addition to vitamin D status.

5. Who is at risk of having vitamin D related disorders (insufficiency and deficiency)?

Risk factors include:

- Pigmented skin (non-white people like Asians, Africans Afro-Caribbeans)
- Lack of sunlight exposure or atmospheric pollution
- Skin concealing garments (the use of a veil, headscarf, or other concealing clothing such as pardha)
- Strict sunscreen use with sun protection factor (SPF) of 15 or more when outdoor which blocks more than 99% of vitamin D synthesis in the skin.
- Breast feeding mothers
- Exclusively breast-fed babies particularly beyond 6 months of age because the vitamin D content of breast milk will not meet their requirements
- Delayed introduction of solid (weaning) food, picky eating habits, & poor diet
- Multiple and short interval pregnancies
- Elderly or frail people or those living in care homes spending more time indoor
- Obesity
- Vegetarian (or other non-fish eating) diet
- Malabsorption (problem in absorbing meals within the gut), short bowel (gut piece has been taken out for some reason), or liver disease or kidney diseases
- Use of medications like steroids, some of anti-epilepsy drugs, rifampicin (drug used for treatment of T.B), cholestyramine (used for liver diseases), or highly active antiretroviral drugs (anti-HIV drugs).

6.How do patients with vitamin D deficiency or insufficiency present?



Vitamin D and bone health

Bone is constantly being remodelled. However, as people age—and particularly in women during menopause—bone breakdown rates overtake rates of bone building. Over time, bone density can decline, and osteoporosis can eventually develop.

Bone health also depends on support from the surrounding muscles to assist with balance and postural sway and thereby reduce the risk of falling. Vitamin D is also needed for the normal development and growth of muscle fibres. In addition, inadequate vitamin D levels can adversely affect muscle strength and lead to muscle weakness and pain (myopathy).

Rickets, Osteomalacia and Osteoporosis

Rickets in children and osteomalacia in adults are the classic manifestations of profound vitamin D deficiency.

Osteoporosis is characterized by low bone mass and structural deterioration of bone tissue that increases bone fragility and the risk of bone fractures. About 2.3 million osteoporotic fractures occurred in the United States in 2015. Osteoporosis is, in part, a long-term effect of calcium and/or vitamin D insufficiency, in contrast to rickets and osteomalacia, which result from vitamin D deficiency. Osteoporosis is most often associated with inadequate calcium intake, but insufficient vitamin D intakes contribute to osteoporosis by reducing calcium absorption.

1. Children

Severe vitamin D deficiency may cause very low calcium that can present with fits and muscle spasm called Tetany, particularly in the first month of life and again during the phase of rapid growth in adolescence.

From the age of 6 months, children with vitamin D deficiency commonly present with bony deformity (**rickets**). Rickets, a disease characterized by a failure of bone tissue to become properly mineralized, resulting in soft bones and skeletal deformities. In addition to bone deformities and pain, severe rickets can cause failure to grow, developmental delay, fits due to low calcium, tetanic spasms, cardiomyopathy (enlargement of heart), and teeth abnormalities.

Bowing of the legs (lower) is typical but knock knees can also occur. Swelling of the wrist, prominent rib margins close to breastbone, and a soft, deformable skull are also seen.

Children with vitamin D deficiency may be irritable and reluctant to weight bear and can present with slow growth (height more than weight).

They can have recurrent infections particularly involving the lungs apart from having bad effect on the heart.

2. Adults

Pain and proximal muscle weakness (involving shoulder and hip muscles). Pain involving ribs, hips, pelvis, thighs, and feet are typical.

More diffuse muscular aches and muscle weakness, including in the limbs and back, are also common and may be labelled as "fibromyalgia" or as a somatisation of depression. Most studies show that a lack of vitamin D increases the risk of osteoporosis and the likelihood of hip and other non-spinal fractures.

Other disorders associated with Vitamin D insufficiency:

a) Vitamin D & mental health disorders - depression and Anxiety

A systematic review and meta-analysis of 14 observational studies evaluating a total of 31,424 adults (mean age ranging from 27.5 to 77 years) found an association between deficient or low levels of vitamin D and depression. However, clinical trials did not find that vitamin D supplements helped prevent or treat depressive symptoms or mild depression, especially in middle-age to older adults who were not taking prescription antidepressants. No studies have evaluated whether vitamin D supplements may benefit individuals under medical care for clinical depression who have low or deficient vitamin D levels and are taking antidepressant medication. A 2020 study reported that vitamin D supplementation could be useful in improving symptoms of anxiety. Further to this, numerous studies have reported diminished levels of vitamin D in people with Alzheimer's disease as well as in healthy adults with cognitive impairment, suggesting a relationship between vitamin D and cognitive function.

b) Vitamin D & Multiple Sclerosis

Many epidemiological and genetic studies have shown an association between MS and low vitamin D levels before and after the disease begins. Observational studies suggest that adequate vitamin D levels might reduce the risk of contracting MS and, once MS is present, decrease the risk of relapse and slow the disease's progression.

c) Vitamin D & Type 2 Diabetes

Observational studies have linked lower vitamin levels to an increased risk of diabetes. Clinical trials to date provide little evidence that vitamin D supplementation helps maintain glucose homeostasis, reduces the risk of progression from prediabetes to type 2 diabetes, or helps manage the disease, particularly in vitamin D-replete individuals.

d) Vitamin D and weight loss

Observational studies indicate that greater body weights are associated with lower vitamin D status, and individuals with obesity frequently have marginal or deficient circulating vitamin levels. However, clinical trials do not support a cause-and-effect relationship between vitamin D and weight loss. Overall, the available research suggests that consuming higher amounts of vitamin D or taking vitamin D supplements does not promote weight loss.

e) Vitamin D and Diseases of heart and blood vessels (CVD)

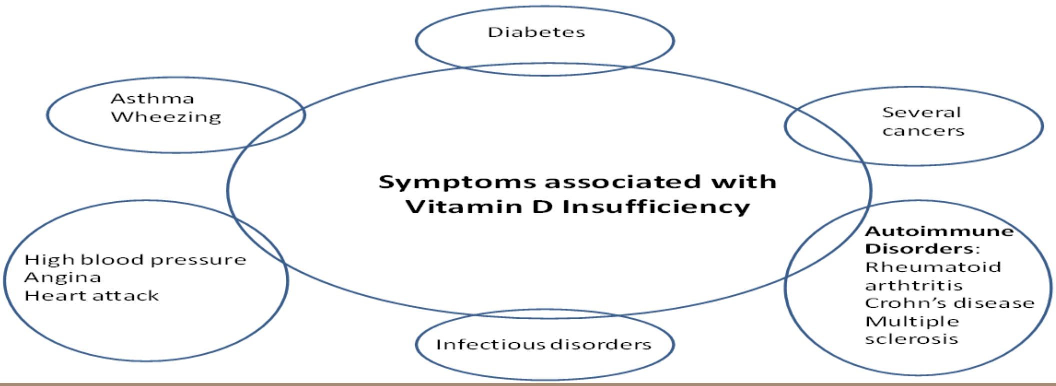
Observational studies support an association between higher vitamin D levels and a lower risk of CVD incidence and mortality. Overall, the risk of CVD events was 10% lower for each 25 nmol/L (10 ng/mL) increase in vitamin D.

Another large observational study from Denmark for 0–7 years found that levels of vitamin D that were low (about 12.5 nmol/L [5 ng/mL]) and high (about 125 nmol/L [50 ng/mL]) were associated with a greater risk of mortality from CVD, stroke, and acute myocardial infarction.

In contrast to the observational studies, clinical trials have provided little support for the hypothesis that supplemental vitamin D reduces the risk of CVD or CVD mortality.

f) Vitamin D and cancer

Circulating vitamin D not only exhibits its chemo-



preventive effects but restricts the growth of cancerous cells via reducing differentiation of cancer cells, apoptosis, (programmed cell death) and angiogenesis (growth of blood vessels supplying cancer cells).
Observational studies examining a number of individual cancer sites for possible associations of cancer risk with vitamin D level revealed a higher vitamin D level have been consistently associated with reduced risks of colorectal cancer and, to a lesser extent, bladder cancer. However, studies have consistently shown no association between vitamin D levels and risk of breast, lung, and several other, less common cancers. By contrast, opposite (i.e., harmful) associations of risk with higher blood vitamin D levels have been suggested for prostate cancer and possibly pancreatic cancer.
A meta-analysis of 12 cohort studies found a 14% higher cancer mortality among people with the lowest vitamin D levels than among those with the highest. However, most randomised controlled trials have found that vitamin D supplements, with or without calcium, do not reduce the risk of developing cancer overall or of developing specific cancers.

7. What should be done for investigations and treatment?

If you feel you or your family member may have vitamin D insufficiency or deficiency in the light of above-mentioned symptoms then please contact your GP at the earliest to seek advice.

8. What should be done for treatment?

a) Deficiency (vitamin D <25 nmol/l)

1) Adult:

10 000 IU daily or 60, 000 IU of vitamin D weekly for 8-12 weeks OR

Vitamin D 300, 000 or 600, 000 IU orally or by intramuscular injection once or twice

2) Child

Under 6 months: 3000 IU of vitamin D daily for 8-12 weeks

Over 6 months: 6000 IU of vitamin D daily for 8-12 weeks OR

Over 1 year: 300 000 IU of vitamin D as a one off high dose (Stoss therapy)

After this full dose treatment, maintenance treatment with vitamin D should be started and repeat bloods will be required to check for calcium and vitamin D levels.

b) Insufficiency (vitamin D 25-50 nmol/l) or maintenance therapy following deficiency

1) Adult

1000-2000 IU of vitamin D daily or 10 000 IU of vitamin D weekly

2) Child

Under 6 months: 200-400 IU of vitamin D daily

Over 6 months: 400-800 IU of vitamin D daily

Summary Points

- **Vitamin D insufficiency** is common in the UK population
- **Vitamin D** deficiency typically presents with bony deformity (rickets) or low calcium in infancy and childhood, and with musculoskeletal aches and pain and weakness in adults secondary to osteomalacia
- **Many other health problems**—including cardiovascular disease (diseases of heart and blood vessels), type 2 diabetes mellitus, several cancers, and autoimmune conditions—have recently been associated with vitamin D insufficiency
- **Risk factors** include skin pigmentation, use of sunscreen or concealing clothing, being elderly staying at home or in the care homes, obesity, problems with absorption of food such as celiac disease, cystic fibrosis, kidney and liver disease, and some medications being taken for epilepsy.
- Vitamin D status is most reliably determined by checking vitamin D in the blood arranged by GP/hospital
- **Prevention of vitamin D deficiency:**

The Department of Health and Social Care recommends that:

-**Breastfed babies from birth to 1 year of age** should be given 300-400 units of vitamin D supplement to make sure they get enough

-**Formula-fed babies** should not be given a vitamin D supplement until they are having less than 500ml (about a pint) of infant formula a day, as infant formula is fortified with vitamin D

-**Children aged 1 to 4 years old** should be given a daily 400 units of vitamin D

(You can buy vitamin D supplements or vitamin drops containing vitamin D (for under 5s) at most pharmacies and supermarkets)

-**Adults and children over 4 years old:**

During the autumn and winter, they need to get vitamin D from their diet becuasue the sun is not strong enough for the body to make vitamin D.

But since it's difficult for people to get enough vitamin D from food alone, everyone (including pregnant and breastfeeding women) should consider taking 400 units of vitamin D during the autumn and winter season.

- **Vitamin D deficiency** should be **treated** with high dose vitamin D for 8-12 weeks, followed by regular vitamin D supplements as per advice of your doctor

References:

1. Pearce SHS, Cheetham TD. Diagnosis and management of vitamin D deficiency. BMJ 2010;340:142-7
2. Vitamin D: Fact Sheet for Health Professional. National Institute of Health

Poets for Peace

https://poetsforpeace.co.uk

Surah *Ash-Shu'ara* verse 228 of the Holy Quran highlights how believing poets could use their poetical abilities to 'do good works and remember Allah'. The Promised Messiah عليه السلام had used poetry purely as another means to spread the true teachings of Islam, and is quoted to have said about poetry: "No concern do we have with verse or versifying, some may learn this way, this is our only aim".

These words and purpose resonated with me and a series of certain inspiring circumstances forced me to ponder over and then act on pursuing the powerful use of English poetry in reaching out to others in promoting true peace, and creating a more visible platform to allow others to join this cause. 'Poets for Peace' was thus formed in 2014, and through this platform we have since held multiple poetry events throughout the country as well as having its own show on the Voice of Islam Radio Station since 2017. *Alhamdulillah*.

Visit https://poetsforpeace.co.uk/ for further details of this journey.

Are you a poet?

Ansaruddin magazine would welcome English Poetry. Poetry written by Ahmadi Poets on the topics of Allah, The Holy Quran, The Holy Prophet صلى الله عليه وسلم, History of Islam, The Promised Messiah عليه السلام, Khilafat, Ahmadiyyat any other Religious and moral topic. We would love to publish your poetry exclusively written for Ansaruddin magazine. Send us your feelings and thoughts in verses and poems. taleem@ansarullahuk.org

I present below a poem I was inspired to write following a sermon delivered by beloved Huzur, Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز in 2020 in which he pointed out how the true meaning and use of *Allaho Akbar* has been distorted by misguided extremists, and how real Muslims need to begin promoting its true and beautiful meaning.

Allaho Akbar



By Javaid Haider Hameed

Allaho Akbar, God is Great,
Is what I recite
When I remember my Lord
From my beginning to my end
I hear the name of this endless friend
in this powerful phrase, that reminds me
that no matter what my concerns may be
God is greater than them all

Allaho Akbar, God is Great
Is what I hear
During the call to prayer
A beckoning voice calling me and others
To the dwelling of peace to all that hear
And with these echoing words that are said
I see pious women with covered heads
And noble examples of men wearing beards
A sign they should not be feared

Allaho Akbar, God is Great
Is what I recite
Whilst I patiently wait with brothers
All different from each other
And strangers though we are
We share a language of love so very dear
Whose rope we grasp, we pull near

Allaho Akbar, God is Great
Is what I recite
When I stand for my prayer
Arranged with shoulders side by side
Joined as one body of mankind
Submitting our hearts to follow a guide
To lead us to a peaceful state of mind

Allaho Akbar, God is Great
Is what I recite
To mark each posture of my prayer
When I stand, bow
Prostrate or sit down
I hear these silent utterances on the lips of others
Words beautified in varying colours
Reminding me that no matter how tall or small
My concerns may be
God is greater than them all
And I should trust in He

His greatness illuminates a path which we can trace
To a ground when cleansed our hearts fall to embrace
And where the dust and rust of sin
Are washed away by His gracious spring

And when we raise our submitting heads
From this fertile ground
His merciful fragrance flourishes and spreads
Graciously enveloping us from all around

Allaho Akbar, God is Great
Is what I hear
From whispering devotees after prayer
As they tap along the abacus of their fingers many times
Counting His glory, their desires, for signs
And His magnificent names of many more
Names I still search, I cannot ignore

Allaho Akbar



NATIONAL

National Isa'ar Forum
27 October 2024



The National Isa'ar Forum took place on October 27, 2024, at Nasir Hall, Baitul Futuh, gathering members of Majlis Ansarullah UK for a day dedicated to spiritual enrichment and fellowship. The forum primarily catered to regions in South England.

Maulana Naseer Ahmed Qamar Sahib delivered a speech on the importance of brotherhood and companionship, underscoring the values that bind the community together.

The event saw an impressive attendance of 525 participants, supported by over 110 dedicated



volunteers who worked tirelessly to make the day a success.

An interactive session with Sahibzada Mirza Waqas Ahmad Sahib, Sadr Majlis Ansarullah UK, provided valuable guidance and included a Q&A segment to address various concerns and suggestions.



Charity Beacon of Peace

Majlis Ansarullah UK is supporting and fundraising for multiple humanitarian projects through its **Charity Beacon of Peace.** Largest donations are made towards **Masroor Healthcare** projects in Burkina Faso. Different teams from UK regularly visit to support the ongoing work and team training. Recent visits to Masroor Healthcare Foundation (MHCF) projects in Burkina Faso mark significant progress in providing essential medical services to the region.

Visit Highlights

Eye Specialists Visit

From 13th to 20th October, a team of UK doctors, led by Dr Imran Masood and including



Dr Jagdeep Singh Gandhi and Dr Kulvinder Singh, Visited Masroor Eye Institute and conducted complex eye surgeries and provided specialized training to local doctors. This initiative aimed to introduce advanced surgical practices and sub specialities like Glaucoma Operations which are uncommon in West Africa.

Majlis Ansarullah UK Visit

Lutf Rehman, Sheikh Rafiq Tahir and Luqman Chaudhry, members of Majlis Ansarullah UK visited Between 13th to 17th November, to evaluate and support MHCF projects. They focused on the progress of:



Masroor Eye Institute (MEI): Fully operational and making a significant impact by providing critical eye care services to the local population. A week of Free eye Operations and medicals services was celebrated doing 100 operations in 6 days. Hospital has now started operations with Anaesthesia and also eye operations for Children. More than 10,000 people have already benefitted and many more are being served every day.

Masroor General Hospital and Masroor Maternity Hospital: Both facilities are nearing



completion, with only some machinery and equipment pending arrival. Facility is already partially operational, with local community members already benefiting from their available services.

- General Practitioner Consultations with A&E
- Cardiology Consultations
- Rheumatology Consultations
- Gynaecology Consultations
- Anaesthesia Consultations
- Dental Consultations
- Biomedical Laboratory Testing
- Medical Imaging (including Ultrasounds)
- Pharmacy Services
- Prenatal Care
- Postnatal Care
- Delivery Services
- Expanded Vaccination Program

All services are available 24 hours a day, 7 days a week.

Generous donations from Majlis Ansarullah UK members & combined efforts of healthcare professionals underscore the foundation's commitment to improving medical infrastructure and accessibility in Burkina Faso. These projects represent a transformative step in addressing healthcare needs in the region. Alhamdulillah, the ongoing progress promises a brighter future for local communities and a continuous source of blessings for all the donors and operational team.

Peace Symposium

Sunday, 17th November 2024

Tahir Region conducted its Peace Symposium. On the day a Quran exhibition was set up in the main hall.



Formally programme started at 5pm with a brief introduction of guests and peace symposium. Evening speakers were:

Mr Hurbans Singh Mehta (Sikhism)

Mr Martyn Rule (Christianity)

Sister Syeda Islam MBE (Chair of old people's forum in Wandsworth)

Mr Raza Ahmad missionary from Ahmadiyya Muslim community. He elaborated the need of the peace through the help of a presentation on projector.





Programme ended at 6.20 PM with attendance of 130 people including 60 guests.

Regional Charity Walks

Muqami Region

Saturday, 19 October 2024

Alhamdulilah, Muqami Region held Regional Charity Walk with more than 210 external guests and about 75 internal members attending along with 22 partner Charities.

Bordon Herald local newspaper covered the event with title **Walk of light: Beacon of Peace blaze a fundraising trail around Hogmoor and Bordon.**



Scotland Region

Saturday, 26 October 2024

Scotland Region held Beacon of Peace Charity Walk. Around 120 people including 50 guests and representatives of 11 charities took part in the event despite challenging weather.

Glasgow Times covered the event with title **Participants take part in Beacon of Peace Charity Walk in Glasgow.** PARTICIPANTS



gathered in Kelvingrove Park this morning to take part in the Beacon of Peace Charity Walk. An initiative of the Ahmadiyya Muslim Elders Association, Beacon of Peace's mission is to alleviate suffering, assist those in need, foster community cohesion, support humanitarian initiatives, bring people together, enhance understanding, and promote peace among people from all walks of life.

Regional Qur'an Quiz

West Midlands Region

On Saturday, 2 November 2024, Regional Quran Quiz was held in Birmingham.



Wales and Southwest Region

On Saturday, 16 November 2024 a Regional Quran Quiz was conducted in Wales and Southwest Region. All three Majalis Bristol, Cardiff and Swansea participated with total attendance of 68.



Baitul Ehsan Region

On Sunday, 17 November 2024, Baitul Ehsan Region held its Quran Quiz in which teams form 7 Majalis from Baitul Ehsan participated.

Yorkshire Region

Sunday, 24th November 2024, Yorkshire region held their Qur'an Seminar



Regional Isa'ar Forums

Nasir Region

26 October 2024, Nasir Region organised Regional Isa'ar Forum with 68 Ansar attending along with 20 members of Khuddam and Atfal.



Yorkshire Region

Saturday, 19 October 2024



Northwest Region

Sunday, 20 October 2024

